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EDITOR'S NOTES.

ARE WE UNITARIANS WORSE THAN OTHER PEOPLE?

THE "Monthly Religious Magazine," for March, has an article entitled, "Something Wrong in Denmark," which reads thus: —

"The Unitarian 'Year-Book' for 1869 gives a list of three hundred and eighty ministers. Of these, one hundred and forty-nine, more than one-third, are 'unsettled.' Of these one hundred and forty-nine, seventy are said to be in the vigor of manhood, and not retired on account of infirmity or age. It gives a list of three hundred and fourteen Unitarian Societies, eighty of which are without pastors, about one-fourth. *What other denomination employs its material so ineffectually, or develops and economizes its power so poorly? What is the trouble in Denmark?* This: the cry for smart preachers rather than inspired ones, and the want of organization around the Divine Head of the church, through whom the inspiration comes like a rushing wind."

The facts here presented, and which gave occasion to the article, we shall say a few words about presently; but we wish especially to call attention to that portion which we have marked in Italics, which implies that our denomination is distinguished unfavorably from other

Christian sects. We have reason to know that this implied allegation has given many of our friends serious anxiety. Of course, if we, as a denomination, fall behind others, or encounter evils which they do not, it is a matter for serious consideration. More than one have been to us to express their concern about it, and to propose other possible answers to the question of our contemporary less discreditable to us than the one he has given.

In reply, however, to these suggestions, we have reminded our friends of the well-known story of King Charles, who puzzled his courtiers by his query, "Why it was that, if you put a live fish into a vessel full of water, the water will not run over." After many ingenious explanations, and the invention of all sorts of theories, it occurred to one to test the thing and he found it did run over! So, before wasting anxious thought over the query why "Denmark" is troubled so much more than other denominations, it may be pertinent to see if it is troubled more. Let us see how this is.

The denomination to which we should naturally turn for comparison is that of the Orthodox Congregationalists, because their ecclesiastical polity and usages are akin to ours; and their well-known earnestness and prosperity are such, that probably this is the body which those who are disposed to look gloomily on the aspects of Unitarianism, have especially in mind.

By referring to the "Congregational Quarterly," for January, 1869, we obtain the following statistics: —

The whole number of ministers is 3,156. Of these 893 are settled pastors. 872 are engaged in no pastoral service. 1,391 are acting pastors or foreign missionaries, or are not specified.

The whole number of churches is 3,069. Of these 891

have settled pastors. 690 are not supplied. 1,488 have acting pastors, or are not specified.

If we were to argue from this statement with the same rashness which it is our purpose to complain of, we should draw the startling conclusion that, whereas in our own denomination *more than six out of every ten of our ministers are settled*, in the Orthodox Congregationalist denomination *less than three out of every ten are settled!*

On examination, however, we find that, among those reckoned "acting pastors" in the Quarterly, are many who, according to our usages, would be upon the settled list. The difference of custom in the two denominations in this respect, makes it impossible to come at an exact comparison; but by no estimate can it be made to appear other than in our favor.

Now, we do not argue from this that we are by so much superior to the Orthodox. The state of things is bad enough in both denominations, and we have no great occasion to boast. But we do commend these facts to those who are too much in the habit of assuming, when they perceive any thing disagreeable in the affairs of our denomination, that such things do not exist anywhere else, and of looking always on the discouraging side in a way that is neither healthful to themselves nor helpful to the cause. It is, of course, a good maxim "not to think of one's self more highly than one ought to think," but the next best maxim is "not to think any worse than we ought to think." There are many whose character is stunted by morbid self-depreciation. We have known parents who, out of well-meant theories of discipline, always assumed in the treatment of their children that they were going to the bad; and we have generally found that this treatment helped to make them go there; and we have sometimes thought that our poor Unitarianism

had its free, generous, earnest, noble nature pretty sorely tested by the frequent assumptions of its perversity on the part of its over-anxious guardians. A reasonable measure of generous hopefulness is not only safe, but is essential to our best working and culture, either as individuals or as a church.

OUR UNSETTLED MINISTRY.

Since we are upon this subject, we would further add in regard to these statistics of our ministry, that, in many of the comments we have seen, the fact has been wholly overlooked which is stated in the note prefixed to the list of our ministers in the "Year-Book;" viz., that the mark denoting "unsettled" is there "put against the name of every one who is not *actually in charge of a parish over which he has been installed.*" A glance at the list, with this reminder in view, would materially change the impression made by the bare quotation of figures, as given in the article referred to. The list of "unsettled ministers" includes many who are acting pastors, but who, for some reason or other, have never been installed; it includes many who have fulfilled their period of service, and have earned a right to the retirement which age or infirmity demands, — some of whom are among the most honored on our catalogue; it includes many who are filling other posts of duty, more or less closely allied to our profession. Thus the President of Antioch College, the (then) President of Harvard College, are ranked among our "unsettled ministers," and there are others in equally honorable, if less conspicuous, occupations. We may in some cases regret that their services are not devoted to the pastoral work, but certainly it is some cause for satisfaction that our calling proves itself so adapted as it is to

train men for positions, in those many and great activities which the age is more and more developing, and some of which the church would do well to claim.

Deducting the classes thus enumerated, we doubt if the proportion of ministers unemployed is greater than the proportion of the unemployed in other professions.

Our purpose, however, is only to set the thing fairly and to remove the exaggerated impression which seems to prevail. We repeat, there is in the state of things, at best, nothing to boast of.

Our Methodist brethren would probably say, that, with us and with the Orthodox, this evil comes from our Congregationalism; and that the only way to remedy it is to have some authority between parishes and ministers that can locate every one according to his capacity and qualifications. We confess we have often envied them this privilege, but let us work together generously and earnestly, people and ministers, and see if, even as Congregationalists, we may not bring about a tolerably satisfactory state of things.

Those who have been familiar with its operations need not be told that our Association has been using its most earnest endeavors to remedy the evil, and to insure labor for those willing to labor, and to help parishes to a settled pastor. And now we call the attention of all to the new attempt in this direction in connection with the Union for Ministerial Work and Help, a somewhat full account of which will be found elsewhere in this Journal. The success of such an attempt depends on the hearty co-operation of all, and we hope that such co-operation will be given to it.

THE CONGREGATIONAL ORDER OF DEDICATION.

BY REV. E. E. HALE.

The last eleven years have shown the gradual introduction into the simple ritual of our congregations of a form of dedication, for a new edifice, much more congenial to the principles of our church government, than any in use before. It must be confessed that our older forms of dedication and of ordination borrowed something from the methods of hierarchical churches. In a dedication, this was specially observable. A congregation built a house for the worship of God: a congregation gave the house to him in a solemn offering; but, for the form of doing so, it was apt to appoint, not even its own minister, but some other clergyman, to lead in the prayer of dedication. This "*ami prochain*," as the lawyers would call him, had to use language by which he should offer what was not his own,— as the mouth-piece, and in the presence of the congregation which really gave the gift. It seems probable that a form so awkward was borrowed from the machinery of those churches in which the clergy are represented as the salt of the world, and the congregation as only the dough that is to be salted. It is proper enough in churches which suppose that all public religious service should be conducted by a priest, for him to conduct, among others, all the religious services of a dedication; but in congregational usages, where the congregation or church assumes all the functions of the priest, and appoints for those functions whom it will, there seems something a little incongruous in the appointment of a minister, not a member of the church most interested, to give its new built house to the Being whom they are serving.

It was Rev. Samuel Longfellow, to whom we owe so much in our congregational ritual, who introduced the more simple and, as we think, more appropriate service of dedication,— by which the congregation itself, by its own audible word, gives the new house to the God to whom it is to belong. In the dedication of the new chapel at Brooklyn, March 2, 1858, this order, as arranged by him, was used.

The Chairman of the Building Committee, on that occasion, made an address, in which he gave a history of the building, and explained the purposes of its founders. As the service went on, the minister and people read, alternately, appropriate scripture sentences; and, at the close of these, the congregation united in the ACT OF DEDICATION,—which in the new order becomes a special, as it is the essential, part of the service. On that occasion it was in these words:—

Minister.—And now to the worship of the one God and Father of all, who is above all, and through all, and in us all; to the service of man, our brother, the child of God; to the memory of Jesus, the Man of Nazareth, the Martyr of Calvary; to truth and freedom; to justice and humanity; to piety and virtue, and knowledge, and charity.

Congregation.—We devote and dedicate this house.

In the service as there arranged, a prayer of dedication followed.

The suggestion thus made by Mr. Longfellow, and carried out on that occasion, was taken up in the dedication of the South Congregational Church in this city, on the 8th of January, 1862.

The following is the order of scripture selections, and the form then used:—

SCRIPTURE.

(To be read alternately by the Minister and the Congregation. The Congregation will rise.)

PSALM CXXII.

Min.— I was glad when they said unto me, Let us go into the house of the Lord.

Con — Our feet shall stand within thy gates, O Jerusalem.

Min.— Pray for the peace of Jerusalem: they shall prosper that love thee.

Con.— Peace be within thy walls, and prosperity within thy palaces.

Min.— For my brethren and companions' sakes, I will now say, Peace be within thee.

Con.—Because of the house of the Lord our God, I will seek thy good.

I KINGS VIII.

Min.—Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.

Con.—Thou hast kept with thy children the covenant which thou didst promise to their fathers; thou didst speak also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

Min.—But will God indeed dwell on the earth? Behold the heaven and heaven of heavens will not contain thee; how much less this house that we have builded?

Con.—Yet hast thou respect unto the prayer of thy servants, and to their supplication, O Lord our God, to hearken unto their cry and to their prayer, which thy servants pray before thee to-day.

Min.—That thine eyes may be opened towards this house night and day,—toward the place of which thou hast said, My name shall be there.

Con.—And hearken thou to the supplication of thy servants and of thy people Israel, when they shall pray to thee in this place: and hear thou in heaven thy dwelling-place; and when thou hearest, forgive. Hear thou in heaven their prayer and supplication, and maintain their cause.

REVELATION XXI., XXII.

Min.—And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.

Con.—And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Min.—And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Con.—And the Spirit and the bride say, Come! And let him that heareth, say, Come! and let him that is athirst come! and whosoever will, let him drink of the water of life freely.

ACT OF DEDICATION.

Min.—To the glory of God our Father, to the gospel and memory of his Son, and to the communion and fellowship of his Spirit.

Con.—We devote and dedicate this church.

PRAYER.

The directness of this method of service has commended it to the churches. The form last cited, was used at the dedication of the Universalist Church, Chelsea, July 10, 1862.

On New-Year's Eve, at the end of last year, the new chapel at Burlington, Vt., was dedicated in a service thus arranged:—

SCRIPTURE.

(*To be read alternately by the Minister and the Congregation.*)

The Lord is my Shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely, goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.

Blessed are the poor in spirit:
For theirs is the kingdom of heaven.
Blessed are they that mourn:
For they shall be comforted.
Blessed are the meek:
For they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness:
For they shall be filled.
Blessed are the merciful:
For they shall obtain mercy.
Blessed are the pure in heart:
For they shall see God.
Blessed are the peacemakers:
For they shall be called the children of God.

ACT OF DEDICATION.

In the name of God, we dedicate this house to the worship of the one Father of all, who is above all, and through all, and in us all; and to our work together for the freedom, truth, and love that are in Christ.

The longer form above was used at the dedication of the church of the Good Samaritan, March 10, 1868; with the introduction of a report made by the Trustees of the Building Fund,— as in Mr. Longfellow's original form. We presume similar forms, including an ACT OF DEDICATION, have been used on other occasions.

At Staten Island, last December, the following order was followed: —

SENTENCES.— MINISTER AND PEOPLE.

(*Congregation stand.*)

Minister.— Our help is in the name of the Lord.

People.— Who made heaven and earth.

Minister.— Blessed be the name of the Lord.

People.— From henceforth, even for ever.

Minister.— I was glad when they said unto me, Let us go into the house of the Lord.

People.— Our feet shall stand within thy gates, O Jerusalem!

Minister.— Pray for the peace of Jerusalem.

People.— They shall prosper that love thee.

Minister.— Peace be within thy walls.

People.— And prosperity within thy palaces.

Minister.— For my brethren and companions' sake, I will now say, Peace be within thee.

People.— Because of the house of the Lord our God, I will seek to do thee good.

Minister.— The law was given by Moses.

People.— But grace and truth came by Jesus Christ.

Minister.— This is life eternal, that they might know thee, the only true God.

People.— And Jesus Christ whom thou hast sent.

Minister.— Praise ye the Lord.

People.— The Lord's name be praised.

READING THE SCRIPTURES.

2 Chron. vi. 12–21; 2 Cor. iii. 4–23.

ACT OF CONSECRATION.

Minister.— Brethren of the ministry and people of the congregation, let us stand upon our feet, and with united voices consecrate this church.

Ministers and People.— To the worship of God our Father; to the grace and truth of his Son, Jesus Christ; to the communion of his Holy Spirit; to peace on earth and good will to men; to salvation from error and sin, and growth in the divine life,— we devote this sanctuary and consecrate this Church of the Redeemer. *Amen.*

At the dedication of the Church of the Unity, in Springfield, in February, after a report of the Building Committee, the Scriptures and Act of Dedication were read,— substantially in the second form given above.

At the dedication, on the 8th of March last, of the Church

of the Disciples, the service was arranged in the following form: —

READING OF SCRIPTURE.

Delivery of the keys by the Chairman of the Building Committee to the Chairman of the Finance Committee, with a history of the building.

DEDICATION PRAYER.

(*To be read by the Minister and Congregation, seated.*)

Min.— Infinite and Eternal Spirit, thou dwellest not in temples made with hands, neither art worshipped by men's hands, as though thou needest any thing.

Con.— Behold the heaven and the heaven of heavens cannot contain thee; how much less this house that we have builded? Thou dwellest in light, inaccessible and full of glory; above all height, below all depth, surrounding, embracing, penetrating all being.

Min.— Thou art not far from any one of us, for in thee we live and move and have our being. Yet, when we meet together, we more fully feel thy presence. Be with us now, and help us, whose lives are rooted in thee, to turn to thee our souls, to give to thee our hearts.

Con.— For without thee we are nothing; away from thee, we can do nothing; forgetting thee, all our work is empty, and will come to nothing.

Min.— We have built this house to be a house of prayer, a house of thought, a house of love and united action. May we enter it with right intentions and wise aims. We now consecrate it by solemn prayer and earnest purpose to highest uses and universal ends.

Con.— It is no more ours: it belongs to thee and to thy Son. Separated for ever from private, selfish, sectarian, and party ends, may it be ever used to advance the cause of all truth, all love, all goodness.

Min.— We dedicate it to the love of God; to pure worship, to sincere prayer, to a free and joyful piety, to a service of the Father, without formality, superstition, or hypocrisy.

Con.— When we here confess our sins, then hear thou in heaven, and be merciful to us sinners. When we gratefully bless thy goodness, accept thou the love of thy children. In sorrow, in need, in darkness, in weakness, when we draw near to thee, give to us, O our Father, light, strength, and peace.

Min.— We dedicate this house to the love of man; to active goodness, to practical Christianity, to all that may bless and elevate human hearts and lives.

Con.— May we learn here to love one another, not in name and word only, but in deed and in truth. May the distinctions and prejudices which separate man from man, never enter these walls. May we call no

man common or unclean, but here learn to love our neighbor as ourselves.

Min.— We dedicate this house to free and earnest thought; to the study of truth, to an ever-increasing insight, to an ever-advancing knowledge.

Con.— Here may we learn to know thee, the Universal Father; to know Christ, the Saviour and Friend; to know ourselves, our needs and capacities; to know the aim of life, the law of duty, the bliss of the present, and the hope of the future.

Min.— We dedicate this house to the culture of the soul; to its renewal, its elevation, purification, and redemption. We dedicate it to the church, to brotherly love, and Christian union.

Con.— May this be the home of the highest aspiration and the largest love.

Min.— Universal Father, we consecrate this place to thee.

Con.— Our Father, bless this offering of thy children.

Min.— Jesus, Friend of man, we devote this place to thee.

Con.— Teacher, Master, Saviour, be here to thy disciples the way, the truth, and the life.

Min.— To the Holy Spirit of Purity and Love, to the sweet breathing of God in our hearts, to the spirit of Christian communion, we devote this place.

Min. and Con., together.— Here may the little child be brought to Jesus; here may the young be helped to resist temptation; here may manly strength be given to goodness; here may the pathway of the aged be made smooth to the tomb; may the solitary, the friendless, the bereaved, find here friendship and solace; may the mourner here be comforted; may the poor have the gospel preached to them; may the rich be made rich toward God; may the sinner be awakened and find pardon; may many souls be born out of darkness into light, out of death into life. And while this house shall stand, may it be the home of that divine glory, which dwells in hearts filled with love, joy, and peace.

Min.— Now unto the King eternal, immortal, invisible, the only wise God.

Con.— Be honor and glory, through Jesus Christ, for ever and ever. *Amen.*

It will be observed that here the Prayer of Dedication, as well as the Act of Dedication, is offered in the spoken words of the congregation.

We believe that an arrangement, based on the theory of these forms, will prove consonant with our congregational usage, and gratifying to our congregations. The service does

not imply an attachment to liturgical service in general. The objection to that service is, that for all occasions, however varied, it provides an unyielding form; as at the dedication of the First Church, in Boston, they had to read the established form of Evening Prayer, which says nothing of dedications. The merit of this service is, that it enables the whole congregation, on a special occasion, to unite in expressing the feeling which it is certain they entertain. This seems preferable to asking a person, not one of themselves, to express it for them.

THE UNION FOR MINISTERIAL WORK AND HELP.

The organization, of which the name is given above, grew out of a deep-seated conviction that something can be done to increase the efficiency of the ministry, and to relieve a portion of its difficulties and discouragements, by concert of action among ministers themselves. It is not assumed that the ends had in view by the Union were before unattended to. The Unitarian Association has already struck out a new line of effort aiming at the same results; and the Ministerial Union, previously existing, had also had this purpose in view. But the Unitarian Association, from its nature, properly regarded the work almost wholly on the side of the cause to be promoted, and only incidentally on the side of the laborers to be employed in it. And the Ministerial Union had allowed its action to be almost entirely confined to reading of essays and discussions. A work seemed thus to be left for the new Union to do.

It is acknowledged by all that the ministry is to be maintained primarily for the sake of the churches, and of the spread of the gospel; but there are also interests of the profession itself which are entitled to be cared for in

proper measure. It was thought that the hindrances which stood in the way of the regular employment of a large number of our ministers, though not all of them removable, could yet be in a measure lessened by an agency which should take care to give every man the best chance that should be open to him.

The first aim of the Union for Work and Help was, therefore, to render to all ministers seeking employment, such aid in finding it as might be possible.

It was desirable, also, to have the work of supplying vacant pulpits brought into a more orderly and compact form, and it was thought this could be done by an association representing the whole body of the ministry, working through a regular committee, and in co-operation with the agencies already established by the Unitarian Association for that purpose.

It was thought right that the judgment and the interests of the ministers concerned should have a regular influence in determining the rates of compensation for ministerial supplies. It was not expected or desired to do any thing in the way of exaction or demand, but to make provision for a fair presentation and urging of the claims of the ministry in this respect.

It was deemed desirable, also, to create, if possible, a stronger sentiment of ministerial brotherhood than seemed to exist, and to confirm it by the creation of a positive and substantial material interest. This end is sought by the simple act of union, and by providing for the creation of a fund to be used under careful provisions for the relief of cases of distress.

One special purpose of the agency which had been recently established by the Association for the supply of pulpits, was to urge upon societies the superior advantages of a settled ministry, over constantly changing

supplies, and, as next to that, of engagements for a definite period or "stated supplies," by which, in a considerable measure, the benefits of a settled ministry are secured. This is also regarded as of great importance by the Union for Ministerial Work and Help, and to secure an improvement in this respect over the present state of things is one of its cherished objects.

It is not meant that the work of the Union shall enter into any rivalry with that of the American Unitarian Association, or that of the Local Conferences; but rather to secure to these the aid that may be derived from the earnest co-operation of the ministers themselves, who are most interested in the promotion and growth of new churches and societies.

The Union earnestly appeals to all the members of the profession in our connection to give it their support by word and act, and they request all who are interested in the work, and especially Parish Committees, to co-operate with it by correspondence with the Secretary, who is also authorized by the Executive Committee of the American Unitarian Association to act for that body in this matter. L. J. LIVERMORE, *Secretary*.

THE PRESENT STATE OF UNITARIAN AND LIBERAL CHRISTIANITY THROUGHOUT THE WORLD.

A Lecture, delivered in Bridgewater, England.

BY REV. THOMAS TIMMINS.

JESUS CHRIST, the Son of Man, the Son of God, and the Saviour of the world, I devoutly look up to and intensely reverence with the purest feeling and love of my soul, as the divinely commissioned Author of Unitarian Christianity, its true and beautiful and powerful expounder and preacher, and

in the hands, and with the blessing of Almighty God, its sure and everlasting foundation. To me, Unitarian Christianity and the gospel are synonymous. Being true to Unitarian Christianity, I regard as being faithful to the truth "as it is in Jesus," — as God in infinite love and mercy gave it in its pure state, for the salvation of men from sin, and for their everlasting ennoblement and perfection. Unitarianism is not, as some persons say it is, of new growth or a modern thing: it existed before the world was created, was with God from all eternity; for it simply signifies his own "oneness;" "and out of this oneness or Unitarianism of God," as a devoted minister has well said, "came the earth and its beauty, Adam and his fleshly nature, Christ and his spiritual nature, man and his immortal nature."

My work now will be of an historical and statistical nature.

The greatest church historians have generally acknowledged that during the first three centuries of the Christian era, the religion of Christ was taught mainly in the purity and simplicity in which he delivered it to his apostles and disciples, and that that religion was simply this: that God was the Father, and alone to be worshipped; Christ the Saviour, and alone to be followed; and that men should do to each other as they would be done by under all circumstances; in other words, that Unitarian Christianity was faithfully taught in the Christian Church, for the first three hundred years of its existence. I offer the following testimonies, to prove the truth of this assertion: Mosheim, one of the greatest church historians that ever lived, says, "Concerning the Doctrine of the Christian Church in the Second Century," "The Christian system as it was hitherto taught, preserved its native and beautiful simplicity, and was comprehended in a small number of articles. The public teachers inculcated no other doctrines than those that are contained in what is commonly called the Apostles' Creed (Unitarian); and in the method of illustrating them, all vain subtleties, all mysterious researches, every thing that was beyond the reach of common capacities, were carefully avoided." He then adds, "This venerable simplicity was not indeed of a long duration; its beauty was gradually effaced by

the laborious efforts of human learning, and the dark subtleties of imaginary science." Tertullian, one of the Fathers of the Church, in the third century, a Trinitarian, who did his part in introducing and mixing up paganism with Christianity, speaks thus with reluctance and contempt of the general body of the Christians of his day, because they would not tamely submit to be despoiled of the beautiful and sublime faith which the dear Saviour had bequeathed to them, as their goodly heritage. He says, "The simple, the ignorant, and unlearned, who are always the greater part of the body of Christians; since the rule of faith" (the "Apostles' Creed," Unitarian), "transfers the worship of many gods to the one true God; not understanding that the unity of God is to be maintained with the economy, dread this economy; imagining that this number and disposition of a Trinity is a division of the unity. They, therefore, will have it that we are worshippers of two, and even of three Gods, but that they are the worshippers of one God only. We, they say, hold the monarchy (one God). Even the Latins and the most ignorant among them have learned to bawl out for the *monarchy*, as if they understood that Greek word; and the Greeks themselves will not understand the economy." Dr. Priestley states, and later studies have wonderfully verified his statements on the subject, that up to the time "of Constantine (the first Christian emperor of Rome), the common people were in general Unitarians, as indeed we find them to be in a later period." So popular was Unitarianism in this age (third century), that, according to Epiphanius, when the Unitarians met with any of the plainer Christians, they would say, "Well, friend, what doctrine shall we hold; shall we acknowledge one God or three?" By this short and plain argument, he acknowledged that they gained the pious and plain people (who had been led astray by the half-pagan doctors) to rejoin them. In confirmation of this, Mosheim says, "Concerning the Doctrine of the Christian Church in the Third Century," "The principal doctrines of Christianity were now explained to the people in their native purity and simplicity, without any mixture of abstract reasonings or subtile inventions; nor were the feeble minds of the multitude loaded with a great variety

of precepts. But the Christian doctors who had applied themselves to the study of letters and philosophy, soon abandoned the frequented paths, and struck out into the devious wilds of fancy." Then it was that the Church became divided, and torn, and rent asunder, by the fierce and angry disputes arising from bringing into Christianity the heathen doctrines of Egypt, Greece, and Rome, together with their speculations, philosophies, and mysteries. Under the growing influence of the men who introduced these, aided by State power, the Church gradually left its first love, and the wise doctors and bishops, to display their profound wisdom over the plain teachings of the New Testament, met together in successive councils, and decided, first, that Jesus Christ was God, and as such to be worshipped with the Father; then, that the Holy Spirit was God, and to be worshipped with the Father and Son, but that both were inferior to the Father; and next by completing the present system of theology, that the three Gods were equal; in other words, that there was one God and not three, and three Gods and not one. This, the learned doctors said, was a mystery: to us it is a straightforward contradiction in terms; and as we have never met with it in the New Testament, and are firmly persuaded that Christ did not teach it, but condemned all worship not offered to the Father, we do not believe it. All who would not receive and profess this mysterious doctrine were branded as heretics, cruelly persecuted, and savagely put to death; but in spite of this, rivers of blood were remorselessly made to flow ere Unitarian Christianity was almost suppressed by the strong power of the Roman empire.

Mark what followed! Barbarism took the place of civilization; the Dark Ages commenced; ignorance, superstition, priestcraft, and tyranny obtained overwhelming sway. A bishop of Rome was made into its pope, to usurp the place of Christ, the only true Head of the Church, and to lord it over God's heritage. Other pagan doctrines now took the place of Christian truths, or obscured their beauty and glory; but all during the Dark Ages, Unitarian Christianity underlay this huge mountain of error (as it does now); and as the stars of heaven glimmer and dart their bright rays of light on the

sleeping world during the passing hours of night, so Unitarian Christianity shed its gentle and quickening light on the minds of men groping in the darkness, many of whom hoped and yearned and prayed and waited for its arising, like the sun in its transcendent splendor and majestic strength. Its dawn came with the "half Reformation." We use the words "half Reformation" advisedly. On the tomb of Socinus, a Unitarian Christian of that age, are these pithy and suggestive words: "Luther took off the roof of Babylon (meaning the Roman Catholic Church), Calvin threw down its walls, but Socinus dug up the foundations." That the Reformation was only "half" accomplished, is now clearly seen in Ritualism, or Roman Catholicism in disguise, under the sanction of the law, making giant strides through what is accounted the heart of Protestantism, the State Church of England. The Protestants of England are now widely opening their eyes, with terror and dismay, to the perception of the truth of what Earl Chatham long ago declared, that the Church of England has "a Popish Liturgy (and a) Calvinistic Creed."

In the time of the Reformation, Unitarian Christianity made great progress, and to-day would have held a widely different position in the world, had not its professors been fiercely assailed, persecuted, and vindictively put to death alike by Reformers and Roman Catholics. In Poland, Unitarian Christianity became a great power; its teachers and colleges were the best in the country, and it promised a glorious day for now unhappy Poland. But the Roman Catholics and Protestants of the country, combined and conspired against this New-Testament religion, and at length compelled the State to take away its colleges and churches, and fine and banish all its devoted adherents from the country. However, this did not destroy the truth the Unitarian Christians professed; for, settling in large numbers in Transylvania, they flourished as before, — princes and kings of the land being its converts and disciples. From that time to this, both Protestants and Catholics have done their best to root it out. They have taken from the Unitarians their churches and colleges, and heavily fined the members; but Unitarian Christianity still exists and is

highly prospering, and at the present time is one of the four established religions by law of Transylvania. No church in that country does so much, in proportion to numbers, for religion and education as it does, and it is steadily increasing in numbers and influence. Its colleges are esteemed so highly, that one-third of the students in them belong to other denominations. In 1859, the number of Unitarians was computed at about 50,000. They had then one hundred and fifty-six churches, and one hundred and six clergymen, at the head of whom is the one Bishop of the body. In each year they have two meetings for the general management of their church affairs. The great meeting they had last year was the largest and most successful ever held, and regarded by all present as the happy augury of greater usefulness and success in the future.

Switzerland, the land of William Tell and liberty, — and Unitarian Christianity flourishes best where liberty abounds most, — Switzerland is not without numbers of liberal preachers and professors. Geneva, one of the principal cities, and in regard to moral character one of the most important cities of Europe; Geneva, in the time of the Reformation, under the powerful influence of Calvin, one of the chief Reformers, exhibited the unchristian and fiendish spirit of burning to death at the stake, a Unitarian Christian Reformer, by name Michael Servetus. Calvin thus showed to Roman Catholics that he could burn a reformer and heretic as well as they could. I forbear to enter on that dark and disgraceful deed, and it was only one of a number, though less cruel, which might be mentioned. Now see how Geneva nobly atones for such to-day; the greater part of her Protestant population and clergymen are liberal Christians, and liberal or Unitarian Christianity is powerfully and eloquently taught from the pulpit of her large and beautiful cathedral. Were Servetus living now, he would be warmly welcomed in the place from whence he was led forth out of the gates of the city, like his Master, Christ, out of the gates of Jerusalem, to suffer an ignominious death, for bearing witness to the truth, and teaching the gospel of peace and love. As eloquently said by one of our ministers, now no more, "In

Geneva, Calvin and his denunciations are no more heard; Chenevière, Duby, Cellerier (liberal Christians), and other master minds have succeeded. The anathemas of fanatical zeal are no longer thundered from the colleges of Geneva; her people are no longer crushed under the wheels of a Christian Juggernaut; the spirit of inquiry is no longer repressed by the suspending of eternal damnation over their heads, as by a single hair; the mind is free, the Bible is free, Geneva is free, and her moral horizon clear as her own beautiful lake when the breeze is silent and the clouds have passed away, and only the images of heaven's glorious repose upon its tranquil bosom."

Look at Germany! Unitarian Christianity has there of late, though under other names, been making great conquests. Hosts of the Protestant population, and hundreds of her leading minds belong to us in faith. A few weeks ago, a letter from Berlin stated that not a few of the ministers of that city were of the same stamp of belief as the Rev. James Martineau, of London. But Germany is not noted for clearness in religious matters; on the contrary, it is the land of vagueness and indefiniteness in these things. It is true that some of her extreme religious reformers have not been deficient in this respect; men, who, in their fiery zeal to destroy the evil and corrupt in religion, have trodden under foot some of the sweetest and fairest flowers of religious hope and faith, — have blinded, or partially blinded, their eyes to some of the richest beauties and truths of Christianity. But though in Germany religious views in regard to the Trinity are generally very carefully concealed, yet in the main, as far as we can judge, a large number of the Protestants belong substantially to the liberal Christian Church.

Among the Protestants in Poland, liberal Christianity is a strong power; while in Denmark, Sweden, Norway, and Hungary, it has great and increasing influence. In Holland, Unitarian Christianity has won almost incredible triumphs. In 1860, a Trinitarian minister from Holland stated, and his testimony has since been affirmed by another Trinitarian minister from the same country, "That of one thousand five hundred Protestant ministers in Holland, one thousand four hundred

were Unitarians." The Protestants in France are nearly equally divided into two great parties, the one half so-called Orthodox, and the other Liberal or Unitarian Christians. The Liberal half has a number of the most eloquent and learned ministers in France in its ranks. Last year, strong efforts were made by the Orthodox to persecute and silence the leading men among the Liberals, and to some extent they succeeded; but, according to late accounts, their small success will bring about their great defeat; for in many places the Liberals are on the increase, and uniting their ranks to fight bravely and sternly the battle of religious liberty, and Christian freedom of conscience, faith, and practice.

In support of what I have advanced of the state of Liberal and Unitarian Christianity in the countries of Europe, I quote the following passages from a letter received from the Rev. S. A. Steinthal, of Manchester:—

"The Protestant churches of Germany, Sweden, Norway, and Denmark, are all either Lutheran or Calvinistic by profession, with the exception of a few dissenters in all countries; but it would be altogether unfair to say that the clergy and much of the people adhere to the orthodox creeds, which form the standards of these churches. I should say that about a fourth to a third of the whole German clergy are essentially liberal in their theology; not exactly perhaps being Unitarian. But German orthodoxy is very much more liberal and sensible than ordinary English orthodoxy, which upholds doctrines which no man of any standing on the Continent would even dream of defending. The people in Germany are not orthodox as a rule, except in the district which extends in the valley of the Wupper, and stretches from Hanover down towards the Prussian Rhine Provinces.

"In Switzerland, there are the same differences. The Established Church in Geneva is nearly altogether liberal; the dissenters almost entirely orthodox; in the Valais, the very reverse is the case: the Establishment being sound in the faith, the dissenters lax. In Zurich, where there is an important Theological School, the general tone is liberal and enlightened; so I think it is in the other Protestant Cantons, except in Bâle, which is the headquarters of the narrowest orthodoxy to be found, I believe, on the Continent of Europe. In France, the late struggle has shown a preponderance of orthodoxy among the Protestant churches which receive help from Government, although the University of Strasburg is almost entirely taught by liberal teachers, such as Reus and Colani. The best known French theologians are liberal; the two

Coquerels, M. Bost, Reville, Peccaut, and others, are eminent leaders of free thought, and their organ, the "Revue de Théologie," combines German thoroughness with French clearness and brilliancy. In Denmark, the Church is liberal in its constitution. As yet, Rationalism is the rule here; as also in Sweden and Norway. In Holland, a liberal theology has almost entire sway over the churches.

"In Hungary, the Protestants are divided between Lutherans and Calvinists in name, but in reality there is no very orthodox Protestantism to be found here. The Lutheran Bishop of Pressburg once told me, that he thought all rational beings had become Unitarian, and he begged me to present his true fraternal greeting to the Unitarians of Transylvania, as I was on my way to them."

In India, Australia, and New Zealand, Unitarian Christianity is steadily prospering and gaining strength; but in these wide fields of Christian enterprise and labor, the great cry and want is, as everywhere, for devout, single-minded men of the apostolic stamp; men of faith and prayer, whose very souls throb with prophetic life and zeal, whom no difficulties, trials, and amount of labor can daunt, and whose hearts burn to scatter abroad the living germs of the fair and beautiful and eternally good and true.

We have oftentimes expressed the thought, and firmly believe its truth, that the Bible is the religious chart, the teacher and expounder of Unitarian Christianity. Give the Bible to the people, and let its great and everlasting truths be faithfully taught, apart from Creeds and Confessions of Faith, and we have no doubt of the result; namely, that the people will soon learn to be the true worshippers by worshipping the Father in spirit and in truth, and in following Christ as their Saviour, and loving one another, and trying to do the heavenly Father's will, as Jesus did. A writer says, "It is a fact, and worthy of being noted, that those churches which hold the Bible alone, and the right of private judgment, soon become Unitarian, whether in England, Ireland, or America, or anywhere else; and those only continue for any length of time Trinitarian, that are bound by some man-made article of faith to this doctrine." Such is the powerful testimony of history to the fact that the Bible and Unitarian Christianity soon go hand in hand, are completely at one, when full liberty and fair treat-

ment are accorded to both. Such has scarcely been the case at all as yet in any country, but more than anywhere else in the United States of America; however, the times are propitious, and the dawn of a better and brighter day of gospel liberty and truth has opened upon the awakening nations. The writer just quoted says, "How great, how glorious, have been many of the changes of the last one hundred and fifty years! This is not a very long period, yet it takes us back to an age in which religious error, superstition, and persecution were triumphant." The life of the first Unitarian Christian minister in Ireland, the Rev. Thomas Emlyn, reminds us of this sad fact. In 1703, he was indicted in the Court of Dublin, for affirming that there was only one God, the Father, and that Jesus Christ his Son, derived his power and authority from him. The two Archbishops of Armagh and Dublin were on the bench, and the jury were forced by threats to bring in a charge of blasphemy. Thomas Emlyn suffered much, but the truth triumphed, and from that day to this, Dublin and Ireland have had their Unitarian ministers and churches. In 1705, the Westminster Confession of Faith was introduced among a number of Presbyterian churches. In 1726, they divided; a number would not be bound by the Confession of Faith, but be taught by the Bible, and these, led by the Bible, became Unitarian churches. In 1828, the Synod of Ulster, seeing that Unitarian Christianity was making progress, as the result of its having no creed, determined on securing one. But forty congregations, led by the able and eloquent Dr. Montgomery and other ministers, would not have a creed to dominate over the Bible and private inquiry. The Synod obtained the creed, but the forty congregations became, and are still, Unitarian Christian churches. They have a number of societies for helping the poor and spreading their scriptural faith. In 1859, the Unitarian population in Ireland was estimated at 41,000; and there were forty-nine Unitarian ministers as pastors of churches.

In England, Unitarian Christians have been bitterly persecuted, imprisoned, and cruelly put to death; and it is only within the last few years that they have been regarded by law,

as on the same standing and equality with other Christians of the land. The last two martyrs burnt at the stake in England were Unitarians: Bartholomew Legate in Smithfield, in 1611; and Edward Wightman in Lichfield, in 1611; and it also seems likely that Thomas Aikenhead, a Unitarian, who was hanged in Edinburgh, was the last martyr in Scotland. Even so late as about thirty years ago, the late Hon. E. Everett, of America, declared in a meeting at Boston, after having spent some time in England, that in England a Unitarian was regarded in much the same light as a negro was in America. Yet, notwithstanding what is sometimes said to the contrary, — and in spite of much and prolonged prejudice, and other obstacles both within and without the denomination, — Unitarian Christianity has made great progress, and is still progressing; and it is our deep conviction that if Unitarian Christians would obtain four things, — more warmth, thorough earnestness, a mutual bond of union,* (the American Unitarians have got these; behold the astonishing result!) and labor together hand in hand and heart to heart in preaching Christ, as the apostles did, their progress in proportion to numbers would very soon be greater than that of any other church or sect in England; for to their eternal principles the rich fields are white and ready to harvest. Evidences of these things are gradually making their appearance on every hand, and we earnestly hope and pray that they may ere long become full realities in the body.

It is quite true that one of the greatest wants of the Unitarians of England, is to forget, or no longer take notice of, a number of things which are cobwebs in their eyes and stumbling-blocks in their way, placing them in an entirely wrong position in the world, and keeping them from accomplishing a glorious gospel work. The more prominent of these are, looking too much to the late past, "pride of respectability," fear of "sectarianism," oftentimes meaning false liberality or indifference to truth, strifes about parties and party names, a bugbear termed by some "intellectuality," and by others "mind," to the undue exclusion of the sweeter affections and

* Consult "The Theological Review" on "Our Position," an excellent article by a Unitarian Layman.

the deeper spiritual realities of our common immortal nature. Hitherto, we say it with sadness, Unitarianism has been but too fearfully cursed by these miserable "bones of contention." But it is high time now to leave the things which are behind, and to press forward to those that are before; to steadily fix the mind's eye on "Christ and him crucified," and to preach him as such with all the heart's strength, not with souls which are half dead or nearly buried by the letter that killeth, but which are thoroughly instinct with the eternal Spirit that maketh alive, and that leads its rejoicing possessors to find their purest happiness and absorbing glory in the heaven-consecrating and heaven-inspiring work of life-giving to the whole family of God.

One hundred years ago it would be difficult to point to one Unitarian congregation existing in England. What is the case now? In 1859, there were about two hundred and fifty chapels and meeting-houses, and two hundred ministers. This year, 1867, there are about three hundred chapels and meeting-houses, and two hundred and ninety ministers. And now, in addition to many endowments, the Unitarian denomination has colleges and funds for the education and aid of ministers, one of which, of £20,000, was raised by twenty Unitarian families in the North of England, in 1856; and another, of £11,000, for the relief of ministers or their widows; together with missions, societies, newspapers, and magazines, and numerous other means of usefulness, all denoting its aim, life, and general activity. "It has often been said, and not without foundation, that one-half the newspapers of the country are edited by Unitarians; and that the majority of the popular works of the day which do honor to religion have not the least tinge of Trinitarian theology in them." In the House of Commons, Unitarian Christianity is more influentially represented by members of its body than any other religious dissenting community in England. For "according to the recently published 'Essays on Reform,' there are in the House of Commons, two English Roman Catholics, thirteen Independents, twelve Unitarians, five Jews, four Quakers, three United Presbyterians, two Free Churchmen, and one each of Baptists,

Wesleyans, and English Presbyterians." Thus the large body of the Independents has only one member more than the Unitarians, while the Unitarian members number as many as the whole of the members belonging to the Jews, Quakers,* Baptists, Wesleyans, and English Presbyterians combined.

As to the high standing and character of Unitarian Christians generally, Chambers's "Information for the People," in an article on "Religious Churches and Sects," gives the following as its weighty testimony: "The Unitarians are amongst the most intelligent members of the community; they are generally well read in ordinary literature, and some of the most popular writers of the day belong to this body."

Outside the Unitarian Christian Church in England to-day, as throughout the world, Unitarian Christianity is a great and growing power, especially in the Church of England; while it is gradually modifying and leavening the old orthodoxies of the various sects. We believe that many of the leading men in the Church of England are nearly, if not quite, as much Unitarian Christians in heart as we are; such as Bishop Colenso, Dean Stanley, Professor Jowett, the Rev. F. D. Maurice, together with a large number of others whom these properly represent. That the truer and freer place of such men, and the multitudes of believers with them, is the Unitarian Christian Church, with us, admits of little if any doubt. The Creeds and Confessions of Faith of the Church of England, the Independents, the Baptists, the various bodies of Methodists, and other sects, are not, we believe, the great cause of their strength and success, but the simple Unitarian Christianity underlying them; namely, the earnestness, zeal, and indomitable energy of the people in promoting the worship and love of God, and faith in Christ Jesus, the Saviour of men.†

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* In the present or Reformed House of Commons, the number of Unitarian members compares more favorably than in the last, consisting, as it does, of twenty members instead of twelve, thus placing them at the head of the dissenters in England.

† The religious works of Heinrich Zschokke (pre-eminently Unitarian Christian), some of which were lately "published by her Majesty's

There is another sign of the times which we must mention, and that is, that few of the men of high mark and commanding talent and genius in literature, science, art, or theology, if they are not Unitarians already, escape without being accused, secretly or openly, of leaning towards Unitarianism. In strong proof of these statements, —

"Every year gives evidence that the members of other churches become more liberal towards Unitarians; neither do the peculiar doctrines of Trinitarianism receive that support they did. Some of the '*Evangelical*' papers regard the tendency of their churches as towards Unitarianism, and concede the vast influence our sentiments have on the public and the churches in general. 'The Press,' a Trinitarian paper, says, in our country, 'Those who are practically and essentially Unitarians constitute a large class; perhaps, if we take Unitarianism in this extended sense, it is among the most influential creeds of the day. For among Unitarians ought really to be reckoned all those who, without much study of theology, . . . yet retain a strong sense of moral order, a strong belief in God's righteous government. All these are practically Unitarians, and we suspect that even among good men at the present day, this class might be found to outnumber the more advanced Christians."

As to the great success of Unitarian Christianity in America, I quote the following on the authority of the "Christian Freeman," an excellent family paper, that has aided me much in writing this lecture: —

"Every one admits that, during the last hundred years, the progress of Methodism has been marvellously rapid, and not less but more so in America than in any part of the world;" "and yet it is the most astonishing feature of Unitarian Christianity in America, that it has spread with amazing rapidity, for in about fifty years it has grown in dimensions — the four denominations unitedly referring to 1, Unitarians; 2, Universalists; 3, Christians; 4, Hicksite Quakers; which the article classes together — to be equal to the Methodist churches of America."

In other and yet more astonishing words, "the Methodists of America are of one hundred years' growth, while the Uni-

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gracious permission," are greatly spreading liberal Christianity all over the Continent, and now in England. See "Meditations on Death and Eternity," and "Meditations on Life and its Religious Duties," — two books which ought to be in every home.

tarian denominations are only about half that age; and yet Unitarianism in America can measure its strength in numbers with the Methodist body itself."

[We omit, from want of space, and because more familiar to our readers, a full account which follows here of Unitarianism in America. — Ed.]

In surveying the past, we find that Unitarian Christians have been the originators and founders of some of the noblest and most philanthropic institutions of the world. For instance, Peace Societies, Rev. Noah Worcester, of America; Domestic Missions, Dr. Tuckerman, of America; Ragged Schools, John Pounds, of Portsmouth; Reformatories, Mary Carpenter, of Bristol; Drinking Fountains, C. P. Melly, of Liverpool; and if Unitarian Christians were not the founders of Sunday schools both in England and America, they were among the first movers in the good work. It is a well-known fact, that, both in America and England, Unitarians are among the most earnest and liberal supporters of nearly every noble and unsectarian institution. The three leading lady philanthropists in the world — Miss Florence Nightingale and Miss Mary Carpenter, of England, and Miss Dix, of America — are found in their ranks. Garibaldi, the apostle of liberty, belongs to them; and Dr. Channing, — heavenly-mindedness, love and righteousness enshrined, — though he has left their numbers on earth, his spirit is now preaching thousands of times more powerfully in the world than when he was living. In 1866, a Russian gentleman stated that "the book most circulated and read in Russia was a volume of Dr. Channing's;" and nearly the same thing is reported of Dr. Channing's writings in Norway, France, and Germany.

We do not judge of or estimate truth by numbers; but as to the grand success of Unitarian Christianity in the future, let the last century speak as an earnest. In 1859, this was the cheering statement presented of its vigorous growth: "One hundred years ago, there were about one hundred Unitarian ministers in the world; now there are about three thousand distinctly so. There was then a population of about 50,000 Unitarians in the world; now there are about 2,000,000.

There were then one hundred and twenty Unitarian churches; now there are not less than three thousand five hundred. We are not sure there was then one Unitarian periodical; now how numerous! How great the influence of our standard literature and the number of our associations!" Such was the account given of Unitarian Christianity in 1859. From calculations we have just made of the statistics of Liberal and Unitarian Christians, and those in substantial agreement with them throughout the world, the following is the highly encouraging statement we present for the year 1867. There are hundreds of journals, newspapers, societies, and agencies; while the number of churches must be little short of ten thousand, and the number of people really belonging to this faith, who know it and who do not, must amount to many millions, vast and at times almost invisible armies, which no one can exactly number, marching with the silent but steady tread of time; but which are more terrible and destructive to the old so-called orthodoxies than an "army with banners," and which are surely, if slowly, heralding on the triumphant reign of the Universal Church, when she shall arise and shine in transcendent brightness and beauty, majesty and strength, and the full glory of the Lord shall rest and dwell upon her for ever and ever.

And never were the fields of the whole world so fully ready and white to harvest as they are to-day for this Universal Church, which we believe to be Unitarian or Liberal Christianity, the Church proclaiming as its belief these holy and everlasting principles: "God our Father, Christ our Saviour, heaven our eternal home," which we hold to be the sublime faith of Jesus Christ, the Son of God and the Saviour of the world. Everywhere the people are opening their eyes to its heavenly light and life and beauty. And the great call of the day is, that all may be gathered in, the high and the low, the rich and the poor, for Christ-like ministers whose beings thrill with apostolic fervor, whose souls burn with love unquenchable, whose spirits are thoroughly baptized in the life of the Saviour, and who will go forth to the fight, to battle sternly with sin and ignorance, superstition and death, with

the Bible in one hand and the sword of the Spirit in the other, and thus gloriously march on, from conquering unto conquer, in the great work of earth and heaven, in the high service of man and God.

To Unitarian and Liberal Christians, then, throughout the world, most heartily we say, Take courage and go onward, perseveringly, undauntedly, as true soldiers of the Cross of Christ. For many of the great, the good, and the true of the past have been among the teachers, the professors, yea, the martyrs, of the faith we cherish; numbers of the best and noblest minds are with us in the present day; while science, literature, reason, and revelation, singly and unitedly, are ever saying to us in language not easily to be gainsaid or misunderstood, "Go onward, be true, and conquer; for your principles are God-given, God-blessed, and God-supported, and will undoubtedly, with you or without you, in the end prevail."

OUR DUTY AND OPPORTUNITY IN INDIA.

BY REV. C. H. A. DALL.

We owe a service of Christian duty to India. We confess it in our daily prayer, "Thy will be done *on earth* as it is in heaven." The life of God, and men's following him as dear children, in all things, is the Christianity of Christ. The only gospel we preach, is the love, power, wisdom, and glory of God, pure out of heaven; willing and waiting to vitalize every soul that rises to co-operate with God and his ministers; and with that noblest Son of his love, the believing, wise, and mighty Jesus, their commander-in-chief. That India needs this gospel of God, we know. The only question is, Will she accept it? There is something good in her ancient faith. With that as a stepping-stone, can we not move her on to something better? A third part of her people are Mahomedans. These discard the popular idolatry, and pray to Allah, as "the Only and most Merciful God." Of the remaining two-thirds, the wealthy and cultured few are devout Pantheists. They

secretly discard idols for themselves; yet, with their consent, the common people, the masses, are crushed beneath the terrors and pollutions of a Polytheism as obscene and foul as ever cursed the earth. In the name of Isaiah, in the greater name of Jesus, in the name of God, our common Father, can we lift them out of this foulness, and bring them clean to him. Show us how we may give them social affection and confidence for their lonely lives of dark suspicion; knowledge for the lying and killing superstitions of idolatry, astrology, and metempsychosis; self-respect for their cringing terrors, a prayer-answering God for the Infinite Silence, life for death, "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

It will quicken our faith in the possibility of doing something for India, to know what, of good, she has done for herself, and what truth she has accepted from others. Her self-help and her foreign help, what of these? The briefest glance, at a few facts bearing on these two points, is all that our limits here allow.

1. First, of India's self-help and native vitality. The purest aspiration of the Hindoo has been, and is, to the natural silence of worship. He seeks a self-annihilating worship. He would be still and know God and nothing else, — without a pulsation of hope, a throb of feeling, or a breathing of activity. He says, what Christians also say and sing, —

> "Man is nought, is less than nought,
> Thou, O God! art all in all."

If theory were practice, which it never is, the Hindoo would be the stillest man on earth, and practically dead. But he has impulses from God. He has a heart. He no sooner catches the refrain of Longfellow's Psalm, the delight of young Bengal, —

> "Be not like dumb-driven cattle,
> Be a hero in the strife!" —

than he shouts aloud his battle-cry, Keshub's favorite motto, "All religion is Life, all life is Growth!" So it is, that young India is leaving its "orthodox guardians;" *i.e.*, father and

mother and their idols, and opening, year by year, fresh crusades and moral reforms, of which the most recent and radical is the release of woman from the zenana, and her freedom and education. The land is beginning to resound with the Vedic hymns and battle-notes of the olden days, when their progenitors, the Aryans, descended in vigor from the North, just as in later days the Goths came down upon emasculated Rome to her redemption. That earliest known of their revolutions — the Aryan — seems to have first awakened India from her slumbers. It strewed her with testimonies of life and vigor that remain to this day. To-day all the scriptures of the Hindoos are in the Aryan tongue, or in its most perfect representative, the Sanscrit. Again and again, in after times, the arrogance of power in this race was resisted unto blood. One of these outbreaks was a civil war, — an internecine struggle between the church and the state, the priesthood and the army, the Brahmins and the Kshatriyas. The Brahmins were victorious. They annihilated their enemies. And since that day, this arm of the nation — the second of the four castes — has existed but in name. Here was a Hindoo rebellion against religious tyranny which the sons of the Puritans should not forget.

The next great uprising of the Hindoos against priestly oppression was not of the army, but of the mass of the common people. Sákhya Buddha's * republican doctrines, if such they may be called, basing nobility on *Buddhi*, knowledge, instead of birth and caste, were the moving forces of this revolution. Burmah and Ceylon are the only parts of British India wherein Buddhism exists to-day. Yet it did much for India, before it spread beyond the mountains, to the north and east of the Himalayas. It is now accorded to one-fourth the human race. Buddhism is a poor affair wherewith to vitalize humanity. Like its kindred, Brahminism, its highest aim is *Nirvana*, the cessation of conscious life in a sweet, eternal sleep. With Buddhism, also,

"Man is nought, is less than nought;"

and all society, as we Christians understand society, is sin.

* Buddha, sage; muni, saint.

The genuine Buddhist, like the Brahmin, would have no father, no mother, no sister, no brother, no wife, no child, no living God. This again is poor stuff on which to feed growing souls, and they all wait the coming of the better things we have in trust for them. Believing, as we do, that the radical and essential cravings of humanity are and ever must be the same, everywhere, — we are compelled to ask how and why it is that Sákhya Muni has more disciples than Jesus Christ? Is it by our inertia? On whom now falls the charge of sinful silence and selfish rest? "Thou that judgest another, judgest thou not thyself?" Thomas and Bartholomew, two of the primal apostles of Jesus, are said to have laid down their lives for him in India, in obedience to his dying charge, "Go ye into all the world!" Some two hundred "Syrian" churches in Central and Southern India, which have stood there for at least fifteen centuries, may have come of their labors. There was no Christian effort to follow them up.

In the year 637 A.D., the Mahomedans first invaded India. The Moguls took Delhie in 1526; and in these later centuries have converted to Islam about sixty millions of the Hindoos. Might not disciples of Jesus have done as well, had they been brave enough and loyal enough to go and try it? Mahomed was of the Semitic, not of the Aryan, stock. The Hindoos are Aryans, our own flesh. We surely need not to be reminded that the Aryan family of nations gave birth to the proper Hindoo people, the very same that fathered the Anglo-Saxon. The Hindoos are the Southern Aryans, and the English and Americans the Western.*

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* The Aryans correspond to the Japhetians, or more recently the Caucasian race. The Caucasian mountains run east and west, from the Black Sea to the Caspian. If the Aryans homed in these mountains, such as descended them on the north would naturally move along the deltas of the Volga and the Don into European Russia, and so into Central and Western Europe. Such as took their way down the south side of the Caucasus would move, if they moved at all, down the Tigris and Euphrates to the Persian Gulf (Iran); and moving on, must go into the Punjab and Northern India, to Bengal. The main branches of the

The two most *recent* revolutions — and these are distinctively religious — have centred in Bengal, where our own little mission is happily planted. The first of these was initiated in Bengal and led by Choitunnyo; who is said to count three millions of followers; their new doctrines being that it is religious and right to feel and to love, which Hindooism denies. The second, which is in sympathy with us, aims at a pure, reforming, beneficent, gospel-derived Deism or Theism. Its name, meaning Disciples of God, is the Brahmo Somáj. It was first organized in 1830, by the Rajah Rammohun Roy, who gave them a hall in Calcutta. They are a steadily growing body; professedly follow the teachings of Jesus; have sixty fraternities or churches, and, by their vigor in moral reforms, demonstrate, aside from other proofs, that the Saxon is in the Hindoo. They preach freely in English, as well as in their vernaculars, — Bengali, Tamil, Marhatti, &c., — and would willingly increase their American correspondence. Not by our Unitarian fidelity, but by the providence of God, these "Brahmos" are Monotheists, and all (as Keshub has it) "Unitarians." There may be already seventy thousand of them. The natural rebound from extreme Polytheism is to their favorite maxim, "God is one and without a second."

Nearly every branch of the Trinitarian Church of Europe and America is represented in India by its missionaries. By tens and scores they are at work there. Many of these confess, that, as a rule, inquiring Hindoos "must run the gauntlet of Unitarian Christianity." "Rough-hew them and welcome," they say to us, "then give them over to us to polish."

The sole aim of our Unitarian mission, thus far, has been to make of the Hindoos godly and manly men; our ideal of godliness and manliness being Jesus Christ, "the Image of the Father." We are bidden, as Christians, to their prayer-meet-

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Aryan language are the Sanscrit, Zend (or old Persian), Greek and Latin, Celtic, Slavic, German, English, &c. Of all ancient nations, India and Greece only have produced philosophies worthy of the name. We must allow something to the climate, and deduct something for the crossing and mixture of races. Yet of the stock there can be no doubt.

ings, and the Brahmos more and more purchase at our Mission House the works of Channing, Norton, Hedge, Parker, and the "Altar at Home." Occasionally individuals of them sit down and share our daily food; and even break with us the bread of the Supper, in memory of that Jesus whom they begin to honor.

Having thus spoken of India's self-help and efforts to grow, in right ways, by her own birth-struggles, it remains to indicate, very briefly, what we ourselves have accomplished. Not what Christian missions in general have done for her, — whose churches, particularly Armenian and Syrian Churches, have stood here and there in the land from eight hundred to fifteen hundred years, — is now the question; nor what Protestant missions have done during the last two centuries, particularly in Southern India. We hear that from half a million to seven hundred thousand natives profess and call themselves Christians. American Unitarians, as such, have in all, not four hundred preachers. Out of this band they have hitherto spared but one man for India; and he has labored single-handed, chiefly in Bengal, for less than fourteen years. He was sent out from Boston by the American Unitarian Association in February, 1855, to look about him and report: first, of Calcutta, where English and American Unitarians had tried to do something, from 1821 to 1832; and, secondly, of Madras, where a native Unitarian Society had existed since 1813. All that it is now proposed to ask and answer is, What we have done, are doing, and may do, for this awakening people, as American Unitarians.

What have we done? We have planted a mission and six schools in Calcutta, the metropolis of India. Since May, 1860, we have kept steadily at work a staff of from twelve to sixteen salaried native helpers, stimulated by the presence and co-labor of our missionary in the classes, for three or four out of the six hours' instruction given *daily* to two or three hundred boys and young men. The income to the mission, from the fees paid by these students, of the usual branches of an English and Christian education, has always exceeded the total sum sent out from America. Again: the British Govern-

ment has been moved to give about eight hundred dollars a year as "grants-in-aid" to three of our Calcutta schools; namely, our Hindoo-Girls School, our School for Homeless Boys, and our School of Useful Arts. The last named of these has had an average of two hundred pupils in training and preparation for self-support in their new and partially Christian views of life and duty. These commonly find little welcome or comfort in their homes, which are, almost without exception, the homes of idolatry and superstition. From two thousand to twenty-two hundred pupils, male and female, have already received Christian impressions, more or less permanent, in our Calcutta schools. And this work has gone steadily on during Mr. Dall's absence on his two home-visits, made since 1855, each of which has left the schools in charge of their native teachers, under English committees, for more than a twelvemonth at a time. During the first five of our fourteen years' work in Calcutta, an effort was made to gather and consolidate a church of professedly Christian adults. Nearly all the time was then given to the preparation of sermons and lectures, of which two courses were printed and sent widely over the country, in the leading British newspaper, "The Englishman," (in its Saturday evening edition). These excited attention and controversy, and did good. A more direct and telling work upon the idolatrous Hindoo mind and heart was then suggested to us. And we are now entering the tenth year of this daily and personal contact with the young of all castes, perhaps one-third of them Brahmins, in our several schools. We have no right to claim as ours the three Unitarian chapels and their schools opened by native effort in Southern India. Yet we have been earnestly welcomed by these once a year, or whenever visitation was possible; and they might have utterly perished as churches ere this, had we not sent them some pecuniary aid. Need we mention the eleven reports printed and sent home by the missionary; his letters in the "Monthly Journal," some three hundred of which have been written to the Secretary of the American Unitarian Association; the seventy or more of Mr. Dall's appeals, tracts, sermons, addresses, &c., printed in India, and

often by native societies, or by rajahs and zemindars, in city and country.

Invitations to address assemblies, sometimes as far off as Coimbatoor or Salem, Allyghur or Delhie, more than a thousand miles away, have been responded to and still come to us in Calcutta, more than can be answered. There is a steady demand for Channing's works, and for nearly all the publications of the American Unitarian Association; which call it has never failed to meet by regularly sending out supplies of books, the sale of which to Hindoos and Mahomedans has essentially aided our costs of printing.

In one word, then, the past fourteen years have found our work going steadily on, under God's blessing, hardly ever interrupted by sickness, — in the hands of a volunteer English committee, benevolent men and women, overseeing a score of native co-workers, — and all led by one whom Providence seems to have clearly called to this work. The work done is that of the pulpit or platform, of the pen and the press, and of daily and affectionate contact and instruction in schools. It seems as if some ten thousand hearers, readers, and pupils have been reached and influenced. Not less than five hundred dollars have been paid by Hindoos for our books and publications; and these will be found and read in Hindoo homes, how long? Our native manager, Mr. Singhee, ably supported by native colleagues, has, by his singular fidelity for nine years past, shown what an energy and nobleness of character is waiting to be developed in his people, the Bengalese. The first and second edition of his book of selected Christian hymns has filled the hearts of all our pupils daily with the love of Jesus, and will go on to do so; while the study and memorizing of the things that Jesus said and did — as found in his discourses, parables, and works, in the four Gospels — has been, is, and will be, part of our week-day labor in our older classes of Bengalese, the most naturally intelligent of the score of nations that England has bound into one empire, nearly half the size of Europe. We can find our way to almost any part of British-India on any of her seven or more great railways. We can hold communication by letter with two hundred millions of

men, one-fifth of the human race, by England's grand network of post-offices and roads, — by means of the letter-post and book-post, for a penny a letter and threepence a book. Nearly all these men seek to learn the English language, being under English law; and the secret of our large pecuniary supplies from native sources lies partly in this fact.

Finally, what we have done, we can do and may do, more and more, — wisely and efficiently, — according to our faith in God and man and our sacrifices for what we profess to believe. God help us to be true to our common faith.

> "That earth must own, untrod
> By sect or caste or clan,
> The Fatherhood of God,
> The Brotherhood of man."

ANNUAL MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

The Annual Meeting of the American Unitarian Association will be held Tuesday, May 25.

The morning session will be at the Hollis-street Church.

At this meeting the Report of the Executive Committee will be presented, and any business that may properly come before the Association will be acted on: after which will be addresses and discussions on topics connected with the Report or with the interests of our cause.

There will also be a session at the Music Hall on the evening of the same day. Further details of the arrangement and the topics will be given hereafter.

We are requested by the officers of the Sunday-school Society to announce, that on Wednesday afternoon of Anniversary week, there will be a mass meeting of Sunday-school children at the Music Hall, similar to those which have proved so attractive the two previous years.

SUNDAY-SCHOOL SOCIETY.

At the annual meeting of the Unitarian Sunday-school Society, held at Worcester last October, after a full and prolonged discussion of the work now done, and the greater work needing to be done by this Society, it was unanimously voted to recommend the second Sunday in May next as the time for a general collection for the work of the Sunday-school Society. Relying upon the general readiness to comply with this vote, the officers of the Society have proceeded with the work intrusted to them; but the continuance of the work absolutely requires the response of the people of our societies to the vote of the Annual Meeting.

Arrangements have been made to bring this subject generally to the attention of all the societies in the denomination; and many cheering responses have already been received, making assurance of a cheerful and hearty effort to raise the needful funds. It is too late to need to argue the importance of a central agency to represent the Sunday-school work. No one who has at heart the good of our churches can doubt that one essential condition is to afford every practicable facility to the Sunday schools in training the young to earnest, positive, Christian convictions and feelings.

We hope the contribution will more than equal the modest amount called for by the officers of the Sunday-school Society.

LETTER FROM THE WEST.

Mr. ——— is a minister of the Methodist Episcopal Church, North. He is a young man of liberal views and progressive thought, and is advancing rapidly to Liberal Christianity. I have had many conversations with him, and I discovered in his library several Unitarian works. He is active, zealous, and faithful in his duties, and preaches as liberally as could be expected. The Protestant Episcopalian Bishop of this Diocese holds out inducements to gain him to that church, but I am in hopes that he will hear the cry, "Come up higher," and yet enter the liberal ranks. I have just received a subscription from him for the "Liberal Christian." In conversing with him on Liberal Christianity, and its influence in the world, he stated to me that Unitarians would be astonished to know how very extensively their principles are diffused in the religious world. He meets them everywhere. He remarked that "There is nothing more captivating, attractive, or saving in Methodism or Episcopalianism, to cause them to be received by the masses, than there is in Liberal Christianity. This only wants to be made popular; and you must become propagandists. The same zeal, energy, and perseverance, that characterized Luther, Wesley, Whitefield, and others, would spread Liberalism like fire on the prairies in these days." He is considered too liberal to be long in his church uncensured. He has invited me, a known Unitarian, to preach for him in his pulpit. His long associations with Methodism, and all his early religious memories with the people and system, together with a successful ministry in it, make him cling to it at the present. But he is doing work for us in a way that will yet produce good and visible results. I feel that were he in the Eastern States, where our churches are more common, and he were associated with our good ministers, he would soon enter our ranks.

Praying prosperity to our good cause, and blessings on your good work, I am,

Yours in Christ.

EXTRACTS FROM LETTER OF REV. T. D. HOWARD.

SHEBOYGAN, WIS., April 13, 1869.

DEAR MR. LOWE, — It has been my privilege, during three years spent in the West, to be engaged considerably in a missionary capacity. And I have found that the recommendation to one church of a mode of action successfully inaugurated in another, has proved more acceptable and useful than any untried plan. "If others have succeeded in this way, there seems to be no reason why we should not;" and they try the method with a confidence which is half a victory.

Last January, I spent two or three weeks with the society at Geneva, Ill. Here is a comfortable brick church, erected by the early settlers, with "the man in earnest" at their head. I found earnestness in the church, an interesting and well-sustained Sunday school, and sufficient numbers for a good working society, but discouragement withal. It was quite evident where the chief strength lay; and I invited the ladies to meet me for the purpose of forming a society in the interest of the church. At the meeting, I presented in a constitution, consisting of a few articles, the unwritten regulations and precedents by which the Ladies' Society at Sheboygan is conducted. I explained that it avoided the huge basket of unfinished and unfinishable work; that, if occasion offered, sewing might be done, but what was suggested was simply a Ladies' Aid Society, to promote the material interests of the church. At Sheboygan, the ladies had paid for the carpet, for music, and were then applying their means for the payment of the cushions with which the seats had been recently furnished. Thus the Ladies' Aid at Geneva was formed; and though no information on the point has come to hand, I have no doubt it proves a help and a stimulus to the church at that place, and to the cause we love.

The interesting disquisitions on mutual help in the "Atlantic Monthly," sent out our thoughts in a direction only hinted at by the accomplished writer. Cannot there be co-operative housekeeping in our religious homes? There has been an attempt at it, but the wrong sex have assumed to be sole

housekeepers. What can be more dismal than their parish meetings? Can we not utilize our whole effective force in the church, and not by attempting to use only half, paralyze that by an unnatural separation? Let me report here, as news from the churches, that our flourishing Society at Berlin has two female members on its board of trustees. And seeing how effectively they work, it is only to be regretted that they had not places before. You know women hate to be in debt; and, under the new *régime* Brother Stone's salary, incredible as it may seem, is paid quarterly. T. D. H.

NEW PUBLICATIONS.

Is Protestantism a Failure? By JOHN CORDNER. Minister of the Church of the Messiah, Montreal.

This is a series of five discourses delivered by Mr. Cordner, suggested by the recent sermons of Rev. Dr. Ewer, of New York, on the "Failure of Protestantism." His arguments are clear, logical, and effective. There is a true hopefulness and liberality, along with religious fervor; and a firmness of conviction which cannot be shaken. We welcome the sermons especially for some clear statements and anticipations in regard to the position and prospects of the Unitarian faith.

The pamphlet contains also a Discourse on Christian Monotheism. — ED.

Plymouth Pulpit. New York: J. B. Ford & Co.

This is a weekly publication of Sermons preached by Henry Ward Beecher. We have a circular from the publishers asking our notice, and especially calling attention to the sermon on "The Trinity." We suppose particular attention is called to this because it is more elaborate than some others; and certainly it does show more labor than the rest, and we don't wonder at it. Instead of the spontaneous gushing out of feeling and argument and appeal, that goes right from heart to heart when Mr. Beecher speaks on practical or simply religious subjects, put him on such a question of theological dogma, and it is like putting a racer into a dray. We can feel that he is puffing and straining all the way; and the argument he makes out is about as worthless as would have been anticipated.

If we were not asked to speak especially of this Sermon, we should have said nothing except to express our warmest admiration and gratitude for these helpful teachings of the great American preacher thus weekly published, — in which admiration we know most people will share. — ED.

The Freedom and Largeness of the Christian Faith. A Sermon preached by Rev. A. P. Putnam at the Dedication of Unity Chapel, Dec. 9, 1868. With an Historical Sketch of the Third Unitarian Congregational Society of Brooklyn, N.Y. Brooklyn: Rowe Brothers.

The Villa on the Rhine. Vol. I. By Berthold Auerbach. With a Portrait of the Author, and Biographical Sketch by Bayard Taylor. New York: Leypoldt & Holt.

For sale in Boston by A. Williams & Co.

The Ministry. A Farewell Discourse delivered in Channing Church, Newton, Mass. By Edward J. Young. Boston: Nichols & Noyes.

MEETINGS OF THE EXECUTIVE COMMITTEE.

April 12, 1869. — Present: Messrs. Eliot, Padelford, Smith, Cudworth, Hepworth, Livermore, Metcalf, Crosby, Kennard, Lyman, Shattuck, Fox, and Lowe.

The Committee on Publications reported that books had been granted, in response to applications received, to the Public Library, Stoneham, Mass.; Wadsworth Library, Geneseo, N.Y.; and Mercantile Library, Portland, Me.

The Committee on the New-England States reported that the Mission to Seamen in the Harbor of Holmes Hole was started in May, 1868, and was intrusted to Rev. Daniel W. Stevens, who by wise and earnest efforts, had secured a building, and furnished a free reading room for sailors, and begun among them his missionary work. In order to effect all this, he had, by personal solicitation, obtained some funds from friends of the cause, all of which had been expended upon the building and appliances needed for the work. The mission having now become permanently established, the Committee proposed a plan for the next year, which was submitted to the Board; and it was then *voted*, that the sum of $800 be appropriated towards the salary of Mr. Stevens as missionary to the seamen, and pastor of the Society in Tisbury, under the conditions specified in the Report of the Committee.

This Committee also recommended an appropriation of $100 for each of the following purposes, in compliance with applications received; and their recommendation was adopted: Worcester Con-

ference, towards its various expenses; Society in Carlisle, Mass., for the year beginning April 1, 1869; Society in Dover, Mass., for the year 1869; Society in Calais, Me., for the year beginning May 1, 1869; Society in Mendon, Mass., for the year beginning May 1, 1869.

The Committee on the Western States submitted reports from Rev. Henry Blanchard, of Indianapolis, Ind., and Rev. C. H. Bingham, of Ann Arbor, Mich.

They reported in favor of an appropriation of $500 in aid of the Society in Sheffield, Ill., for the current year, on condition that, with this assistance, they should build, during the year, a suitable church, besides maintaining worship; and on condition that the sum thus given should be secured to the Association by the usual bond; whereby it would be repaid, with interest, should the church ever cease to be used for a Unitarian Society.

They also recommended that the sum of $500 be given to Rev. Charles G. Ames, for missionary work during the year 1869, at Santa Cruz, Cal., and other places on the Pacific coast.

Both of these recommendations were adopted.

This Committee presented an application from a Society at the West for $1,500, to aid in building a church; but, in view of the limited amount of funds at the disposal of the Board, it was voted inexpedient to give the money of the Association to Societies, except for current expenses of public worship.

The Committee on the Middle and Southern States presented a report in which the following appropriations were recommended, which were voted: $800 to the Society in Ithaca, N.Y., for the current year; $300 to the Society in Northumberland, Penn., for the year beginning May 1, 1869, on condition that the pastor should perform missionary service as opportunity offered; $1,000 to aid in the enterprise of building up a new Unitarian Society in the city of Philadelphia, the same to be for one year, beginning May 1, 1869.

The Committee on Foreign Mission reported that they had considered a proposition, which had been earnestly urged upon the Association, to send out assistants to labor with Mr. Dall, in our mission work in India. Two young men, both of them highly recommended, were ready and desirous to go. The Committee were divided in their opinion in regard to the expediency of thus enlarging our mission, and so referred the subject to the Board for their consideration.

After discussion, it was voted to send out, as an assistant to Mr. Dall, one of these young men, and the sum of $1,000, in gold, was appropriated to meet the expense for one year.

At the suggestion of the Secretary, a committee was appointed to make arrangements for the coming Annual Meeting of the Association.

The Chair, under authority given to him by a vote passed at the last Annual Meeting, appointed Messrs. William H. Baldwin and Charles H. Burrage as Auditing Committee, to audit the Treasurer's accounts for the present year.

The Board then adjourned.

INTELLIGENCE.

The Middle and Southern States Conference held its annual meeting at Washington, D.C., March 24 and 25. The opening sermon was preached by Rev. Charles Lowe, Secretary of the American Unitarian Association. Reports were presented from the Committee on Sunday Schools, Committee on Missions, Rev. Hiram C. Dugan, Missionary of the Conference, and Mr. J. R. Fletcher, in behalf of the Washington Christian Union. Resolutions were adopted, requesting the American Unitarian Association to contribute $1,000 toward establishing a new Unitarian Society in Philadelphia, requesting the favorable attention of the Council of the National Conference to the resolution passed at the New-York meeting, regarding the erection of a Metropolitan Church in Washington, and expressing the satisfaction of the Conference in the presence of colored young men in our Theological Schools. An amendment to the Constitution was adopted, providing for an annual meeting of the Conference in the future, instead of semi-annual, as heretofore. Officers for the coming year were chosen as follows: President, E. W. Clarke, Germantown, Penn.; Vice-Presidents, S. J. Bowen, Washington, and Rev. John F. W. Ware, Baltimore, Md.; Secretary, Rev. Fielder Israel, Wilmington, Del.; Treasurer, E. Q. Sewall, Wilmington. Directors: Rev. Silas Farrington, Germantown, Penn.; Rev. Oscar Clute, Vineland, N.J.; Rev. John F. W. Ware, Baltimore; George E. Baker, Washington; E. M. Keith, Baltimore; and J. Priestly, M.D., Northumberland, Penn.

Rev. George M. Folsom was installed as pastor of the First Parish, Dedham, Mass., on Wednesday, March 31. The order of services was as follows: Introductory prayer, and reading from the Scriptures, by Rev. James W. Thompson, D.D., of Jamaica Plain; sermon, by Rev. John H. Morison, D.D., of Milton; installing prayer, by Rev. William Newell, D.D., of Cambridge; right hand of fellowship, by Rev. Elisha Gifford, of West Dedham; address to the people, by Rev. Benjamin H. Bailey, of Portland, Me. (the former pastor); concluding prayer, by Rev. Henry F. Jenks, of Fitchburg; benediction, by the pastor.

The Channing Conference held a meeting at Norton, Mass., on Wednesday, April 7. The usual reports from committees, and from the societies composing the Conference, were given. Rev. Daniel W. Stevens, Missionary of the American Unitarian Association to the Seamen at Holmes Hole, made a statement concerning the work in which he was engaged. Rev. Frederic Hinckley, of Dorchester, who was present as a delegate from the Norfolk Conference, addressed the meeting, and Rev. Leonard J. Livermore, Secretary of the Sunday-school Society, spoke in behalf of that organization. Officers were chosen for the coming year, as follows: President, Hon. Seth Padelford, Providence, R.I.; Vice President, Captain Timothy Gordon, Taunton; Secretary, Rev. Edwin M. Stone, Providence; Treasurer, Thomas T. Potter, Fall River.

Farewell Services to Rev. C. H. A. Dall on his departure for India as Missionary of the American Unitarian Association, were held at the Church of the Unity, Boston, on Sunday afternoon, April 11. Rev. Charles Lowe presided and addressed the meeting; and there were also addresses from Mr. Dall, William T. Brigham, Esq., of Boston, Rev. James Freeman Clarke, D.D., of Boston, and Rev. John H. Morison, D.D., of Milton.

Rev. William C. Gannett has accepted an invitation to take charge of the Society in Milwaukee, Wis., for one year, commencing with May.

Rev. Fiske Barrett has resigned the charge of the Society in Chelmsford, Mass.

Rev. Augustus M. Haskell has resigned the charge of the Society in Manchester, N.H.

Rev. George W. Stacy has accepted an invitation to take charge of the Society in Sharon, Mass., for another year.

Rev. J. Herbert Senter has resigned the charge of the Society in North Chelsea, Mass.

Rev. William H. Thorne (formerly a Presbyterian minister) has accepted an invitation to take charge of the new Unitarian Society in Philadelphia, Penn.

Rev. Samuel W. McDaniel has resigned the charge of the Society in Brighton, Mass.

Rev. William H. Knapp has accepted an invitation to supply the pulpit of the Society in Brunswick, Me., for several months.

Rev. Henry F. Edes has resigned the charge of the Society in Sturbridge, Mass.

Rev. David H. Clark has accepted an invitation to continue the charge of the Society in Northumberland, Penn., for a year.

The Office of Rev. Carlton A. Staples, Western Secretary of the American Unitarian Association, in Chicago, has been removed to No. 35, Madison Street; the Western News Company not being able to furnish sufficient accommodations in their new store.

ACKNOWLEDGMENTS.

1869.			
March 26.	From a friend		$1.00
April 1.	„	Society in Saco, Me.	46.22
2.	„	Miss A. C. Lowell, for Freedmen's libraries	30.00
2.	„	C. Du Bois, as annual membership	1.00
4.	„	Society in Peabody, for Mr. Dall's Hindoo Girls' School	100.00
7.	„	Society in Bernardstown, additional	6.00
7.	„	Rev. Stilman Barber, as annual membership	1.00
12.	„	Misses R. S. and A. C. Lowell, for tracts for Transylvania	50.00
13.	„	Society in New Bedford	300.00
13.	„	A friend, for India Mission	4.00
16.	„	D. H. Fitzhugh, Geneseo, N.Y.	20.00
17.	„	E. G. French, Epworth, Iowa, through Rev. C. A. Staples	10.00
17.	„	Mrs. Theodore Cobb, as annual membership	1.00
20.	„	A friend, for India Mission	10.00
20.	„	Rev. G. F. Piper, as annual membership	1.00

MISSIONARY SUNDAY CONTRIBUTIONS.

From Church of Disciples, Boston	310.00